

M 20
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New York

MR. NYLAND: I think I'll close this... It takes an hour before we have to change it, so we have all the time in the world. Are there any questions? ^{WAIT A MINUTE,} Abdul, take that little finger you have in your lap and scratch it. *with another*

Abdul: I did the sensing the way you prescribed last Monday and ~~an~~, there were very few breaks compared, however I noticed that I don't understand this zig-zag of ~~the~~ law of how attention is. I notice that sometimes it goes ^{down} and I'm just about to lose it and then I grasp it real fast and then it goes up again. But there wasn't as many breaks as before.

MR. NYLAND: So it has helped?

Abdul: Oh yes.

MR. NYLAND: And the general state is better.

Abdul: Well, I had for myself before a different, ^{but} ~~it was~~, it ^{is} more like, it was more organized. Whereas, I realize now that I have no organization whatsoever, ~~an~~ ^EEspecially the previous week, last week, it seemed as though I really felt that I could make my body do, whereas now that I'm not to work in between. It's very strange.

MR. NYLAND: Why is it strange? Or rather what is strange about it because you're working. Sometimes it goes better than other times. Sometimes you have ^{more} ~~no~~ energy. Sometimes

it's a better opportunity. So, according to that the result, that is the result from the start, that is the knowledge ^{which} ~~that~~ you then have, that you have done well or not so well, depends a great deal on outside conditions. You cannot all of a sudden wish to do a thing and do it, because you're much too much dependent on outside conditions and your own conditions, that is you are constantly under the influence of your own personality. Now, what do you mean by zig-zag? or waving or-----

Abdul: Well, I can't hold a point, like, of attention, I have to move it back and forth. ^{IN ORDER TO KEEP IT - In} ~~In other words, ah---~~
^{other words -}

MR. NYLAND: Now let's understand. This is the sensing exercise?

Abdul: Yeah.

MR. NYLAND: Right, and you start by relaxation.

Abdul: Yeah.

MR. NYLAND: ^{+ THEN} ~~When~~ you relax, you are then, after some time in a good state, you think, that you want to sense. Then you sense. What?

Abdul: I sense in rotation my right arm, my left arm---

MR. NYLAND: Good. Let's stay with the right arm, how do you do it?

Abdul: Well, I described, there's a certain, there is a sensation. I can sense that my arm is there, then I could ~~and~~, sense my fingers, sense my hand ^{IN} and connection with my body.

MR. NYLAND: Wait a minute, you're on the right arm.

Abdul: Well, I sense the weight of it.

MR. NYLAND: Oh. Sensation has nothing to do with weight.

Abdul: Well what I mean is, I really know it's there.

MR. NYLAND: That's it, it is there. You have an awareness that it is there. You direct attention from your head towards your arm and you have a realization that your arm exists.

Abdul: Yes.

MR. NYLAND: You see that. Then there is, as it were, a connection between your mind and your arm. You sense your arm more than you pay attention, where you place your attention, as it were, on your arm. ~~You sense,~~ You become more aware of the existence of your arm. Now you take a part of your arm, the lower part, and you now are attentive, that is you become aware of the lower arm existing for you. You do this with a function of your intellect. It is not thinking about the arm and it is not describing it. It is knowing it is there. Now you move this, as it were, this, like a search-light, I've explained once, as if it is not on your arm, you move it towards the hand. You are now aware of the existence of your hand. You now are aware of the existence of your finger. Now you bring it back. Again, your hand, your lower arm, your upper arm, now the totality of your arm. You now sense with all that is in you the existence of your arm, no more. Of course after a little while you cannot do more. You are perhaps exhausted or your attention slacks, it goes away. Thoughts come and enter, you have associations, you start thinking about your arm, you think about something else, you hear a noise, you are diverted. But each time that you do remember, you remember that your task is to sense your arm. Keep sensing,

again and again. A little bit more, sometimes, a little bit less. It goes up and down. This is probably what you mean by zig-zag. But it is more like a practice, that it is up and down like this. Sometimes very intense, compressed, sometimes a little bit neutral. You see that?

Abdul: Yes, sometimes I get into a state where it's very easy to sense everything.

MR. NYLAND: Yes but you must, you are now still on your arm. It does not mean sensing all of you.

Abdul: No, but even on that, I mean I could take any part of my body and sense it.

MR. NYLAND: Yea, but I'm not interested in that. You're only sensing your arm and very strictly only the arm. Nothing else. The exercise is the sensation of your arm, your right arm, and only when you are sure that that is finished, that you have done all you can do in the sensing it, then you can go to your right leg. How long does it take you before you have the sensing, as well as you can make it, in your arm?

Abdul: Oh, I can get sensation instantly but, and follow it--

MR. NYLAND: You do not see what I mean. When you go through *the* steps, I've explained them, it is a process, first the preparation and relaxation, then as you are relaxed well enough you now want to sense. You sense. This *also* ought to take some time before you have all your attention on your arm, before you have adjusted yourself, as it were, before your arm is in proper focus, before all your attention is on your arm and

on nothing else. A relationship has to be established between your arm and that part of your intellect which is used for becoming aware.

Abdul: That time varies. Sometimes it's five minutes, sometimes it takes longer. Like this morning it was very difficult.

MR. NYLAND: How long does it take?

Abdul: Pardon?

MR. NYLAND: How long does it take?

Abdul: Well, it varies between five and ten minutes.

MR. NYLAND: Good. Now, supposing you have finished. You have done now all you can to sense your arm. That is all you can do. You know ^{that} you are not capable any--of any more sensation then you are at that moment experiencing. Then you take your leg. You do the same thing with your leg. It is a long exercise, particularly in the beginning because you cannot all of a sudden have sensation in your arm. It is an unusual thing. You don't know enough about it. You really have never done it. It is something new, you don't sense in the general sense of the word. Our lives are taken up too much, by too many other things that you have no time as it were for sensing and even then you don't want to sense because you want to feel, we want to express ^{things} it, we want to think about it. It is a different kind of a faculty that you are trying to develop. You understand ^{exercise} the now.

Abdul: Yes

MR. NYLAND: Only your right arm. Then your right leg and

not the arm. Then your left leg and not the right leg, neither the right arm. Then your left arm and nothing else. And when you have completed that cycle your exercise is finished. You understand ^{that} now? Now this is what you have to do, no sensation of the totality of your body. For you now this special exercise of just sensing the four parts of your body. After you have finished, and it may be half an hour, if you can spare that time, I hope you can, ~~then~~ let it go for the rest of the day, no further exercise. And this you do in the morning when you have time.

Abdul: Just once a day?

MR. NYLAND: Once a day.

Abdul: But now, I'd like to ask a question. What about the rest of my day? There's a lot of time.

MR. NYLAND: Why are you worried about it?

Abdul: I'm not worried about it, but...

MR. NYLAND: But then, what is the question.

Abdul: Well, it seems to me I, especially this week you told me I'd have to go to church. There were many things coming to me, wondering, wondering why.

MR. NYLAND: Let them come, Abdul.

Abdul: All right, but I don't know.

MR. NYLAND: You know nothing about it.

Abdul: Then how am I ever going to find out about it?

MR. NYLAND: Find out what?

Abdul: Well, there are many things I...I mean, here's, here's my week, which is this week, I've been here two years and I've

many questions that keep coming up and I say, well, I'll know these things but then my time just keeps going by.

MR. NYLAND: Two years you've been here. Have you Worked two years?

Abdul: Well, I can honestly say that I try.

MR. NYLAND: Good. It only shows that is is very difficult. But at the present time there is an urgency that you would like to use forecast^(f) if you can, but you have to learn first how to use that time, And you should not use the time half-way. Do it right. It is far better to do something right for half an hour^{IN} one day instead of trying to dilute all your efforts over the whole day and running a risk that only you think about it instead of doing Work. Of course questions will come up during the whole day, particularly when you're interested in Work at this time and many questions will remain unanswered. But, as it were, ~~fold~~^{SALT} them away. Something like, if I go to Church again, then I can ask. First learn what to do, how to be Aware when everything is favorable for you and find out what is in the way, what are the obstacles. Because even in your excercise you cannot make it continuous. You lose your attention all the time. It is extremely difficult. Why are you so anxious about the rest of it then?

Abdul: Well when I first, like, in this passed week when I was Working I found that I have a body and that it is usually Working automatically here and there, doing, reacting and it seems that I really got satisfaction out of the fact that if I could put it to work and know that I was doing it, even though

I wasn't Aware all the time, but I would come back to myself many times ~~and ah~~, and I felt that, well, I had control of it in a way, even though there were many automatic things going on.

MR. NYLAND: What do you have control of?

Abdul: Well, it seems as if there was always a presence, *that* my time, instead of ^{leading} ~~leading~~ me, I was doing it, something...

MR. NYLAND: And now simply by telling you only to concentrate on one ~~simple~~ ^{SPECIAL} exercise you have no control the rest of the day?

Abdul: Well, wait a minute now, if I'm going to, the rest of the day depends and if I'm, if I'm Awake or not. Now in order for me to Wake-up I have to put a lot of effort. *It* doesn't come easy for me.

MR. NYLAND: Up till last week you had all the time in the world. I've never given you an exercise that you should single out half an hour, as it were to go to church. Before that, you could spend your time anyway you liked, you had a few exercises to do, certain tasks and so forth. How did you spend it?

Abdul: You mean, how did I spend my time before last week?

MR. NYLAND: Yes.

Abdul: In this way.

MR. NYLAND: Yes, and do you think that was satisfactory?

Abdul: Not satisfactory. I, maybe I used the wrong word.

MR. NYLAND: Well, what was it? What was desirable about it?

Abdul: Well, it feels as though I was more in the Work.

MR. NYLAND: But were you? Now you have to be honest with yourself. Were you thinking about the Work? Were you feeling about it, were you talking about it, or did you Work?

Abdul: Well, if, if in that state, like if last week you were to ask me if I were to scratch my finger the way I, I thought honestly for myself I would of said, by gosh, I Worked very hard that week. But, I ^{if he glad to} ~~would rather~~ ^{it} ~~hear then~~ if I'm disillusioning myself, well then I have to learn the right way. But I felt I put a lot of effort in.

MR. NYLAND: If you Work the right way, you wouldn't have any objection to spending half an hour on this particular factor. You have no objection, and then you would have no objection to be the rest of the day as you are. I have not said do not Work. I've said, do not think about it. I cannot prevent your presence if because of this Work for half an hour, the rest of the day you are on a certain niveau, a certain level, in which you live, ~~when~~ you are Aware, ~~when~~ you're honestly Aware, not thinking or feeling but really Are, that ^{is} if, Be - yourself. I have no objection. You still live in two lifes, you know. One is Working and the other is thinking about it. I am trying to emphasize the necessity of getting out of that state of thinking you are doing something into the state of really Working, really being sincere, honest, to find out what you can do and to admit to yourself what you cannot do. If you can be Aware from now on during the day without giving up your exercise, you go ahead.

Abdul: There's a very funny question that I really can't formulate.

MR. NYLAND: Then there are no questions. If you can't formulate them, there are no questions.

Abdul: But, then what is it really to be Aware? Maybe that's what I want to know.

MR. NYLAND: Maybe you have to find out. For that reason we start with sensation of a small part of your body, to be Aware of the existence of that part and don't drift into trying to be Aware of the totality of yourself because you lose yourself. Find out first if you lose yourself in a small part. And if you really cannot be attentive to your arm then sense it all the time. That as soon as you start sensing it, it will start to tighten up, ~~it~~ will not be relaxed, you will not be able to continue the sensation because much of your energy will go into a tightening up of your muscles, whereas it is necessary to relax. And if that happens to a small part of you, it'll happen to all of you. The faculty of Awareness has to be developed. It is new. It is not something you are born with, or rather when you are born you are probably closer to it than you are at the present time. You have to learn it. But if you want to be Aware, be Aware the whole day. But you must be honest. And for next week any questions you have ~~up~~^{up} try to formulate and don't let me formulate them for you. Agree? You understand now what to do this week? And to be simply ~~alive~~ (?)

Abdul: Let me say one more thing. You say if I'm gonna be Aware, be Aware all day.

MR. NYLAND: Any time that you can be Aware during the day, you are Aware. That's the only thing that you can allow yourself. Any time you want to start thinking about your Work, don't. (pause) Clear?

Abdul: Well, I have - there are things about this that I'll have to...

MR. NYLAND: No more questions. This is enough.

Abdul: Yes, I know, but what I mean to say is I don't wanna have questions but I have to think about what to do

MR. NYLAND: All right. You can think about it, next week we can talk about it. All right? You have to wait till someone else wants to talk (---) Don't be self-conscious. Just leave it.

_____ : In trying to Work on myself, I first try to relax the face and I'm aware that there is a great deal of ~~ah~~ sensation in the face - in the forehead, and in the cheeks, in the throat. And ~~the~~ I succeed ~~ah~~ in a certain degree in relaxing the face and then I try ~~ah~~, I try ~~x~~ to think of it, that I've been trying to reason what happens when the face relaxes, And ~~ah~~ is it the instinctive center that relaxes the muscles?

MR. NYLAND: You're making it very complicated. First it's necessary to relax. Relaxing in itself is not Work. It's only preparation for Work, preparation to make your body in such a state that it's more useful for Work. So, relaxing your face need not be sensed. You can relax, you tell yourself to relax. (You say you relax) Now sensation is a different thing. Sensation can only really take place when the part you want to sense is relaxed. It is (one step) it is a follow-up, it belongs together. The one is not the other. Sensation is Work. For sensation it's necessary to be Aware of that part of your body you are sensing. At the same time it is directed from somewhere. We call it head because we have no other way of really knowing where and from where we sense this order for sensing. Let's say it is your intellectual center and it functions in a certain way that it wants

to become Aware of the existence of your face. Your first step, you relax your face, now you become Aware. That is, somewhere in your head you are aware of the existence of your face and you could describe it if you wanted to describe it. It isn't necessary. If you place this sensation on your face, it is coming from a source, from somewhere in you which places it and in any sensation there are three factors; one is the particular part of object which is sensed, the other is that what is directing such sensation - which gets the order, the third is the relation between them. Now, don't let's talk about the third part, but only the other two. You will see that for a proper sensation, it is necessary to remember yourself and remembering yourself so that there is an opportunity to send, as it were, the Wish for sensation towards your face, your arm or any part of your body, and this is all *you* do.

_____ : If the face is ~~at~~ tense before you begin to relax, can't you feel that tension?

MR. NYLAND: Sure, but relax it. You cannot sense it very well. Not in the beginning.

_____ : Ah, well, I meant sensation rather than sensing.

MR. NYLAND: Good. You mean feeling. You said feeling. You meant sensing. You can sense that it is tight. That is, after you have relaxed and sensation is established, you can then increase the tension of that particular part and still continue to sense. I'm saying how to start sensation easier. You do that by means of relaxation first, then sensing, then when you have the sensation established, you are Aware of the

existence of your arm or your face, you can tense it and continue to sense, but it is difficult. As soon as you start to tighten up the muscles of your face, of your arm you start something else in motion. You start a direction from your regular intellectual center to that part of your body to tense. Those two can be kept separate but in most cases one takes over and you end up by an ordinary intellectual description of the condition of your arm. It is not sensation any more. It is a regular command from your intellect that your arm is such and such. Sensation is lost. Now you have to go back again to sensation. You relax. Again you establish this attention on your arm or your face. When you have that again established, you are quite aware that it is from a different part of your intellect, it is not a thought about your face. You accept your face as it is. You see, you do not describe it in anyway critically. You can say it now tenses up provided ~~that~~ you do not feel that it is right or wrong. If you could accept it the way it is, which ever way it is, you can keep your sensation. But that is where the difficulty comes in. Immediately when we start to describe, when we start to bring it to our notice with our ordinary intellect, we lose the possibility of sensation ^{with} ~~what~~ is something which is not our ordinary intellect, ~~A~~ different kind of intellect, a different kind of intellectual function. And in the beginning one must go very slow about ~~that~~ because it is a very tender kind of relationship to establish ² (first ~~2~~ and as soon as you try too hard it goes away. Create conditions

which are easier. That is, start with relaxation, pay attention to your arm, become Aware, see that it is there, accept it the way it is, even if it would tense up, keep having sensation of your arm. Always prefer your arm first instead of your face. Face becomes always a little bit more complicated. Is that clear? ^(مس) And that is all you must do, not necessarily in regular rotation. First your arm, and then take your left arm and don't do more. Establish first for yourself a certain technique. How to sense, what is involved, how often you are caught by other things which prevent you from sensing. Your thoughts, associations, feelings and everything that goes with it, simply prevents you from really sensing. For fifteen minutes and no more than that, you see, and not complicated thinking. All right? Let's do it in the beginning very slowly because it is more desirable to do it well and to make sure that you are on the right road instead of going here or there sniffing. It will not get you anywhere. It is hard work. It is work that requires that kind of attention and it is worthwhile to do it but it has to be done step by step. And the more one can do it that way, the more one can do it with real wish, the more you can make progress. There ~~are~~ always doubts --- let them be expected. It is like learning a new technique, a new ability. When we study piano, when we learn a language, when we do certain movements we're perfectly willing to spend the time because we admit that we don't know anything about it. But with Awareness or with self-remembering we're always ready to say that we know it all and of course we can remember ourselves anytime, any where, and of course it's

much more difficult. Sensation - that is the problem, that is at the present time {good} work . Good, any more questions of that kind.

_____ : Yes. Have I got time? I ^{was} trying to observe a moving center and I slowed my walk considerably and took a longer step on the street and, ~~ah~~, I'm pretty sure I had sensation in the back, in the lower part of the spine but I don't want to kid myself and, ~~ah~~, is it possible to feel the location of the moving center?

MR. NYLAND: Well, you know, being Aware or to remember one's-self is something that happens to many people accidentally and I'm quite certain that in your life you've had moments of self-remembering. As soon as you become engaged in Work of this kind you will recall certain moments that stand out and that are, as it were, unforgettable. Those are the moments that are really in your memory. The other moments where you were not conscious, they have past away and they are very faint. Moments of remembering one's self, there is a memory connected with it. Now when you start doing this kind of Work and when you have a task, you try to find out what it is to sense, what it is to be Aware, what is meant by self-remembering. Many things will fall into line, as it were, all of a sudden you will realize that you have certain parts of your body that come as it were in focus, but only for one moment. It is like a search light of a light-house, It sweeps the country and at different times different things come in its focus are lit up and a moment later its gone. It's the same way with us.

Accidentally we are aware of certain parts of our body, all of a sudden it goes. We describe it, we are lost, because as soon as we describe it we are back again in our ordinary mind. But there are more and more flashes of such realizations of our own existence, either totally or in part, so it's quite possible, but since you cannot reproduce it, it is of very little use.

_____ : Reproduce it in what way?

MR. NYLAND: Consciously.

_____ : Only by doing it again.

MR. NYLAND: How?

_____ : By trying to observe it.

MR. NYLAND: You can't.

_____ : No.

MR. NYLAND: You have not enough technique for observation. You can say that was observation, then you start, you said, now let me observe it again. What? You go through the same process as sensing.

_____ : Sensing. I've been trying to.

MR. NYLAND: Yes, that's right.

_____ : I don't say I did it but

MR. NYLAND: No, you will again.

_____ : But I remember it - I definitely have a sensation.

MR. NYLAND: It's right. I'm not denying it. Only I say do it again. You see, when it is accidental you can notice it. It does not mean that you can reproduce it at will, only

when you are in that kind of a condition with a real wish to observe yourself, to remember yourself, to become Aware. Then you may be able for a short moment to really do it, but only for a short moment.

: Well, I know that.

MR. NYLAND: Therefore if you want to observe any part of your body, to be aware of it any time, do it. There are no restrictions on you, there are on Abdul.

: On what?

MR. NYLAND: Restrictions.

: On what?

MR. NYLAND: On observing yourself. Abdul cannot. Abdul already knows too much. He has to learn what is the difference between real Work and thinking about it. You will still get the taste of what it is to remember yourself at certain times, and the whole day is free and open for you, ~~To~~ see as much ~~of yourself~~ as you can of yourself in different conditions and to become familiar with yourself and in that process sometimes you will sense this or that or the other. Simply make statements for yourself that you are Aware - this must be remembering, this was my presence. You will have many things during the day and the more you can accumulate the better it will be to get a taste of what it might mean. It is not real Work, it is collecting data, but it is important, ~~It~~ is stimulating because it will maintain your interest. There is no limit - you set the limit, no one else does. To the extent of your ability, you Work. But you must prevent yourself from not working right. That is you must know that when you

Work, you Work and not think.

: Thank you very much.

MR. NYLAND: That's right --- Mrs. *Barrett*, you have something. *yes-*

Mrs. Barrett : I have been trying to remember myself and take my surrounding into focus at the same time, not seeing, remembering myself only but sensing at the same time what is going on around myself, my ear, my eye, even my nose I am trying to employ at the same time. For instance, ~~in~~ in the subway the other day I was sitting; a very crowded subway and I was trying to remember myself and suddenly it was ~~as~~ *feeling* like a ¹⁹³⁷clouded picture of everything around myself and suddenly it was with such underneath appearance and at the same time I heard the noise of the train and I felt myself essentially. *Barrett: I understand Mrs. N.*

MR. NYLAND: All right. That was all right. [^] Let's stop now, just a minute, because it is right. There is a certain form of seeing one's self as if one is outside one's self, looking at yourself against a background in which you then move. Also, when one is, as it were, under observation or when one tries with all one's heart to really Work, to really try to sense and to be Aware and to collect one's self, to be present, one also becomes more observant of other things because the body itself changes and within the scope of your world other things appear which otherwise you would not have seen. It is a question of Waking-up, a little more to yourself but also to whatever the world is in which you move and when that happens you feel

very happy because you see that there is a possibility not only of seeing yourself but to see your proper place. It is good for a little while. It is as if there is an "I" above you, which looks at you and becomes less and less interested in you. This must be the proper ~~place. It is good for~~ ^{attitude.} attitude because if you would become more and more interested in yourself, you lose that what is necessary to become objective. So, there ~~is~~ the danger. See yourself in a surrounding with less and less interest.

Barlett : I was not focusing on myself...

MR. NYLAND: No?

Barlett : Not at all.

MR. NYLAND: Yourself is the proper person to focus on.

Barlett : Ah-huh. I was not focusing... It came later that I lost the focus on myself, and I felt the other people.

MR. NYLAND: Good.

Barlett : I suddenly felt their tiredness.

MR. NYLAND: Well, that was my question.

Barlett : Yes.

MR. NYLAND: It is an increase of a vision of your world. It is, of course, off the road, as it were, ~~As~~ far as you yourself is concerned.

Barlett : Yes.

MR. NYLAND: It is helpful to see that you yourself become more aware of other things which otherwise were closed to you. That is why I say you Wake-up a little more, you see a little more, necessarily you must see a little bit more of the world in

which you have lived. The emphasis must remain on you objectively. You have to see yourself, bring it back, not as part of the world. That is understood. But as yourself without a change in yourself, without criticizing or liking yourself, without being too happy about the increase of your world for you. This is what I mean. To see yourself and accept also that. Accept the state of happiness but convert it immediately into Work on yourself, to see yourself more and to draw back from that focus of the outside people to yourself. That is the area you can view. You see, you look at other people, not more objectively than at yourself. You have a chance to see other people without wanting then to change them. You remember I used once the example of an apple tree ^{which} that has to be as it is and you have no desire to change the branches, ^Y you accept it the way it grows and the way it grows you say it's beautiful or it isn't. That kind of faculty which we have towards other things, inanimate, animate, other beings we do not know with whom we are not identified, we can call more or less objective. And it is the same kind of attitude we should have towards ourselves. So it has to come from the focus of others, from the rest of the world, again back to ourselves with exactly the same quality, the quality of interest, without changing, without changing yourself, accepting as you are, just being.

Bartlett : What about identification?

MR. NYLAND: You will find that when you discover the obstacles to this so called observation process that it is the identi-

fication which prevents it.

Bartlett: I have been trying to listen to music without identifying myself but it's difficult ...

MR. NYLAND: How could you?

Bartlett: Well, for instance, I put on a recording of an opera I have been familiar with since childhood, and certain melodies have become part of myself.

MR. NYLAND: ~~Yes~~. *Sure*

Bartlett: So I try to not listen to the melody, to the aria but to the accompaniment.

MR. NYLAND: ~~Yes~~, but it is just as much identification. Can you listen to a ~~tone~~ as a tone without placing it in the harmony ^{AND without placing the harmony} in the rhythm or in the melody? This would be real objectivity as far as tonal music is concerned, but each tone, each phrase in the music is immediately translated as heard by you as belonging to Mozart or Beethoven or Bach. It's extremely difficult particularly in music ^{to} not to classify. You take melodies of your own. The tendency is immediately to say it is like Bach, it is like this, like something else, and perhaps it is, perhaps it may have been prompted by something ^{that} which is stored away with in you and you now express it as a melody of your own. But to be free from a melody, that is, to really give it without any further connection or association and just as tonal value, just as harmony, just as a chord which penetrates your ear and is recognized by your ear as a C-major chord and nothing else. It would make it much too hard for yourself by taking established melodies with which

you have associations already. You see, if you sit in front of the piano and you try to play, play ~~ah~~^C, ~~ah~~^D, ~~ah~~^E, ~~ah~~^F, back and forth if you want to and try to have each tone enter you and register, the quality of the tone, height of the tone, vibration, how it really fits into if you have absolute ear you can know what the difference is to play it higher, to play it _____. You know that there are certain sounds that sound like that. This is much better for you, to become free from old associations and to try to see music as a part which may help you if you only can be free from it. ~~P~~ You see, what you try to do is link up with your personality in such a way that it is almost impossible to separate. You have to go back to what you can do with your body and to start building it up from there and gradually, and really very gradually push out associations so that there is no room for them, that your time is occupied by other things, by Work, by being Aware, by trying to be conscious, by collecting yourself so that there is no time to spend on other things. You will see, you cannot cut identification, you sever all the various things into ~~your~~ your own ability which is used for such identification, but you want to have your ability, your instrument, your tool in tact, you want to sharpen it only. When it is sharpened it has no further connection with the other things, it does not wish the other things any more. You live a different life because the life that you use to live is of no further interest, sentimentality, feeling,^s vanity, things of that kind - pride - they cannot get hold of you anymore because you are

Working in the temple of the Lord. You see, it is that kind of thing, when Jesus was discovered at _____, in the temple and his answer was, didn't you know I have to be in the work of my Father. The outside people who found him finally, they thought he should behave like an ordinary person taking interest in life. That was not his life. His life was already at that time based on an accent of his inner existence. This is what gradually should become for us the determining factor of how we should live and how we can then loosen the ties without breaking them and without damaging the influence. Personality has to be used. It's the only means we have for expressing ourselves. But it has to be stimulated by something else which is our essential existence. Therefore, you may have a personality that is, according to ordinary behavior, looks and acts exactly like before but the accent is entirely different. It is on inside expressing itself only by means of a personality as if it is a channel. You see that ~~picture~~. That is what we're interested in. we're not interested in developing this body more, or the personality or ~~interest~~ the intellect, or our feelings, or our emotions, or whatever we now have called our world. We do not really want any contact anymore with the old world, but we want to do it, let's call it, royally. We want to make sure that we give all the credit where the credit is due; ~~that~~ we are grateful for being what we are but now we have no more time to play. We say to life, thank you very much for bringing us this far, now it must be used for stepping further. You see, this ~~fight~~ that there is between inner

and outer life, it is constantly trying to remember that there is other life besides what we usually manifest. And then when we have that and we see this for one moment, life takes away immediately what we essentially really wish. But when we really wish, we see that it is necessary to have life in order to bring to our cognition that something else can exist. It is only because of the realization that life exists that we could see essential essence. The two are necessary, the two must come in a certain ^apartnership in which the one will help the other and both, as it were, will be sacrificed for the good of something

Bartlett : It's Martha and Mary then.

MR. NYLAND: Uh?

Bartlett : It's Martha and Mary then.

MR. NYLAND: Yes, it is Martha and Mary but Christ was in between. It was neither one nor the other, but both if they could have understood what was necessary - to take a little bit of this, ^{and} a little bit of that, at the same time they ~~(there)~~ would be "I". Iinner and outer have to be brought together. That what brings them together is one prayer - not to let life go until it blesses you, but to make it bless you by emphasizing the real existence and then, as it were, using life for such existence in order for "I" to be able to exist. All right.

Bartlett : _____

MR. NYLAND: You just now Work. Remember, remember, as much as you can (Elizabeth). Good.

_____ : I, ~~uh~~, continued the task of being aware of my movements and trying to see myself objectively in a certain, in the background in which I was. I was to do this for five minutes. It was much better this week than in the week before in the sense that it was done with more ease. It just happened that way and ...

MR. NYLAND: To what do you attribute it, that it was easier, or rather that it was less, less effort?

: If I had to explain it I would only say that, ~~at~~ I deliberately or somehow brought to bear more emotion on it.

MR. NYLAND: We talked about preparation, didn't we?

: Yes, and I, it was preparation, I hadn't come to that. Um...

MR. NYLAND: It is preparing yourself that it counts most, but of course, your preparation cannot be done without a Wish.

: I realize now, much more fully than I did some time ago that, how really important the Wish is. It must be there. It's possible to realize that more deeply, I feel, right now.

MR. NYLAND: It always starts with a Wish, we live emotionally. We utilize intellect, intellect takes over when it can have it's way and the body will take over when it can have, but we always start to feel. We feel as if we were in certain situations, we feel how we are towards others, towards what we ought to do, our interest is based on feeling. But the Wish to Work is something that is a little different because

it goes against the grain of our ordinary existence. In order to have the Wish to Work, you have to have first a taste of what Work might give you or you have to have a realization of not having what you feel you ought to have. You have to have an emptiness, an unanswered question, a suffering which does not leave you free, thoughts that constantly come up in your mind and you cannot settle, experiences that you have had which are incomprehensible. And then you look for that kind of a solution in some way or other and you investigate many things. This is the Wish and in this particular case the Wish is directed towards something which offers an opportunity of working for yourself, ~~Not~~ to be dependent on other outside conditions, not to be dependent on anyone else, but your own effort and that it is possible in having this effort, in making this effort to be rewarded, as it were, with something that becomes your own, your property which in turn can be used again and again by yourself. It starts with a Wish, it ends with a Wish. It starts with a Wish to do what you know, that what you understand, what ought to be your task, what ought to be, how to make your presence, how to direct your attention, of sensation, *How To be aware of yourself* of making your body do certain things according to the rules of that particular way of living. You see, to bring those two centers together with your Wish which originally was there. That Wish now becomes **REINFORCED** ~~the in force~~ according to what you know you have done best in this relationship. The more you will pay attention, the more energy you seem to have to be attentive or collected, the more your Wish will be re-inforced, particularly if, in the effort, you see certain things that gradually

and really want to

will Waken you up or give you more life, more possibility of seeing yourself, your Wish will be strengthened because you have obtained something, therefore your interest will be more. And that is how each day, you can with the previous day, you can augment your wish, and you should, instead of having a going down after a group meeting, you should have a rising line, a curve that goes up. You should, with Work, each day have a little bit more to add to the previous day. If you Work well, there is no reason whatsoever to lose interest. It should be increased. There are difficulties, of course, there are and the Wish need not be so strong that it can overcome such difficulties. The more your world becomes larger and larger, the more you will see. The further you go on the road of trying to observe, the more obstacles you will uncover in your personality which objects to this kind of development, but it need not lessen your Wish. The Wish becomes a cry to Wish that and nothing else. And when it is a cry, that is birth. And instead of allowing yourself each day to let it go down, you must promise yourself not to let it go down. It may have happened previous week. This week I make it special. This week, today, fine, good, all right, I did as well as I can, but if I did well I ought to be able to do more tomorrow, and the day after and the day after, so that you become more and more keyed-up for the next group. Then at the next group you have a chance to release it. You spread it, you give it, in the form of a question, or the form of a statement, some experience which you describe and again you become charged, re-accumulated. You

understand? It can be done. There is no reason why anything really should stay, should stand in the way, until you discover that it is unsurmountable and ^{then} you will do something. But so far there are no obstacles that you cannot overcome.

: I didn't come here with a question which was very similar to Mr. Abdul's about, because of the five minutes it, but I find out this way ... is there anytime I should say no.
MR. NYLAND: To what, no to what. [?]

: Well, when it occurs to one to work and because you, ~~ah~~, my task was only for five minutes, now it could spill over into the day and this past week was much better as I said and I was just wondering, in the line with what you have said in the past, on deeping ^{en} and diluting and so on are there times when one should say no at all. I haven't done it for myself.

MR. NYLAND: You have to learn, you have to learn to find out what are the best times. After you have run and you may be shaking in your hand and out of breath, you're not going to repair a watch. It is common sense. In exactly the same way you're not going to do this kind of work when you're tired out, ready to go to bed, feel sorry for yourself or are in an angry state because you scolded someone. You don't. You wait until it really can have some good results and you really want to do it, not you think you ought to do it but you want to do it. There's a great deal of difference between having an obligation coming from inside to outside or an obligation which is laid on to one because someone else has given a task. The reason I talked to Abdul the way I did

was exactly for him to understand that. To have it come from inside only and only because there is an inner thirst. When that thirst is there during the day to be Aware, no one can object to it. The reason I told you about five minutes is to be able during the five minutes to be pure, to be pure in that intellectual, emotional effort of wanting to do it as well as you can at the time you select, so that you have no excuse why you cannot do it and when you try and you still find that it cannot be done that you honestly could say the weather isn't right, That you honestly can say it. It is possible of course, it may be that the weather, - it may be that there are conditions that are not conducive. But before we get to that understanding, we have to do a little bit work on ourselves first and to eliminate laziness and associations and protecting ourselves and really understand that what we want to do we really want to do or we don't and to admit that we don't. You see, this is what I mean. It's only to emphasize the necessity of doing the thing at the right moment...

BIG PAUSE

...But we won't make it that long, huh? Part of the conversation probably is lost. You will have to remember it. You understand now. And you know how to work and what to do. And how not to forget. If at the end of the day you really look at the day as something that you have done and where you could have done better or improved, where you were serious, where you were not and to see the moments that were completely lost and then you remember, but only for a little bit because you

were engaged in ordinary work and you just had no time for it. Keep on seeing yourself as you go and walk during the day engaged in all kinds of activities and at what time did you really want to do some more, (*and go forth* at ~~what time~~. Build it up, build it up more until next group, next week. All right? This is true for everyone. It's not just something ~~(golden)~~ ^{that} needs. ~~It's something~~ ^{Everybody} needs ^{at}. Mrs. Popoff, you have something?

Mrs. Popoff: Not tonight.

MR. NYLAND: Not tonight. Who else is there? Mrs Manser. No?

: I ~~found~~ ^{HAVE} ^{that} lately I've become confused about self-remembering. I know that when I'm alone I can remember myself. I can say that remembering myself involves a certain connection with ~~perhaps~~ ^{my soul}, then during the day when I'm observing myself and I try to remember myself, I sometimes forget what it involves and ~~and~~ I go back to trying to remember my presence ^{IN} the same way that I did when I was alone and it seems as though ~~it's~~ ^{it's} too much of ordinary self-remembering and I find that I don't know exactly what to do. I become a little more _____

M . NYLAND: Remember we talked once about preparation which is necessary for self-remembering, for Awareness. The same way as preparation is necessary for sensation, in the form of relaxing. So, preparation is necessary in order to do an exercise. If you don't, if you don't prepare, but if, in the middle of the day all of a sudden you remember you ought to remember yourself and it comes to your mind, you are unable to do it because your body, your mind, your feelings doesn't allow it. It is too much engaged and involved in many other

things to which it cannot withdraw back and immediately remember yourself. All that happens is for one moment and then it is gone ^{again.} But, if in the beginning of the day, early in the morning you take off fifteen minutes, half an hour before you start your regular activity. You may get up, you may have a cup of coffee, you may sit around a little bit but ~~yet~~ ^{then} try to be quiet, contained within yourself, to look at the day as a possibility for you in your life ^{while} ~~you~~ ^{again} ~~begin, you~~ unroll the same way as yesterday and again like the next day maybe, but today you say to yourself I will try to be more present than before. This you must do for yourself, to collect yourself, to become at ease, as it were, to establish your relationship towards Work. It involves of course the wish to do Work during that day and to see at what time it may be more convenient than at other times to do something. For instance, in the midst of certain things which you know will take up your activities, it would be silly to plan to Work then. But you have three or four times during your day as far as you can see it, you have this to do, you have the house to clean, you have to prepare your boys, you have to cook meals, and so forth. There are certain periods during the day that you know from experience that lend themselves ^{a little easier} ~~to give you a chance~~ to Work. Think about them. _____

All the time remaining collected. Remain poised, in thinking about how during that day the accent can be placed a little bit more on your inner life than on ^{the} your outer life. Maybe you have planned a meeting with friends with whom you usually will talk this and that and the other about a blur. Maybe

sky and the m.

that time you will not talk that way, you will talk ^{differently.} ~~this~~,
you will make ^{a plan.} ~~it blunt~~, you will say, I always lose myself in
doing that but this time I will not. There are hundreds of
possibilities where you will plan for a day to make that
day a little bit more outstanding, a little different and a
little bit more worthwhile. Now you will continue then with
ordinary life and at the moment you have more or less specified
you will remember. And the moment comes you will say this is
the moment where I will try to live more with the accent on
my inner life as against my ordinary manifestations. I will
try not to make unnecessary movements if I remember. I will
try not to say too many words if I remember myself. I will
not indulge in certain things that have no meaning what so ever.
I will try not to have thoughts about this and that and the
other that really are not worthwhile. I will not gossip, I
will not do this, I will not do that. I will try to avoid
certain things. Instead I will do something else. I will be
positive regarding such and such and such a person, or this
and that ^{Condition.} ~~thing~~. I will do things I have not done. For all
that you need energy. For that you can be at a certain time
Aware. You again will lose but your position will be better
if you have given yourself some preparation beforehand so that
that preparation can make you at that moment with what you then
intend to do as different, as non-habitual. The confusion
comes because you mix the things up. It is not clear. You
are carried away by certain thoughts in a realm where you
have no amount of energy that can cope with it and too much

of it comes on top of you, as it were, like an avalanche. You have to withdraw consciously, that is, with common sense. You have to withdraw from it and tell yourself to become again very simple in applying that what you know and for the time being let all the various other problems go. You see what I mean?

: Yes.

MR. NYLAND: If you can talk to yourself in that sense. To take yourself by hand, as it were. As I say, don't be foolish. Don't put yourself in positions where of course you must be unconscious. But let's try it at such moments where at least you have a possibility. And then at that moment, let's make that as well as I can and then review it. Establish at such moments again contact with exactly the same thing with which you establish contact in the moment of preparation. That what is can be contacted is always around us, only we do not know it. We are too crude for it. We are not sensitive. We are not adjusted according to our vibrations of ordinary life to take in that kind of atmosphere, that kind of surrounding help. But if we prepare, if we are quiet, if we relax, if we sense, we then draw from this outside realm, this outside fund of energy something to ourselves and that outside fund remains in existence even if we fall asleep again. But at the moment we wake-up, we establish again the exact same fund, a relationship. For that relationship, that fund is not subject to the same time as we are. It is omnipresent. It means, it is not always there, it is, because always means it is subject to time and we say always because we say all the time. It is, it is not,

it is timeless. Therefore, at one moment in the day the contact is established, the other moment in the day the contact is established and it is the same. So remember that each time that you are and can be that you need not be lost, that there is no reason to be lost if you wish enough for yourself not to be lost. But exert every effort that you can make to be and to be and not to forget, and to fight against the various things that would come and take you away, take your energy, take your interest, take all the various things that otherwise occupy your time. No, I am here, no more, no less, this is it. I am, I wish, I can, I want to be. These are the statements for one and confusion will not be there. You will be able to remember, you will be able to see at such moments life, even if ~~this~~ ^{it's little} ~~were it~~ but it will be life. It will have some different kind of connotation and experience and it will give you at that moment an insight and a possibility of a vibration for you which almost will make you ^{both weep} ~~hopeful~~ and say that you are blessed. You see what I mean? You understand what I mean? You understand, you believe you can do it.

: Yes, I think so.

MR. NYLAND: You can try in any event, because it will give you stability. There are moments in this Work, of course, when one feels very unstable, where it is very difficult, where the obstacles are so tremendous because we have not realized what is involved in our personality and how tight we are bound by various things of life. Then we not only are disappointed but we rebel and we are angry that we, after all, cannot do

admission
this and such admittance that we are at such a moment hopeful
is very difficult to say. Still we must say it, still we
must say not everything is lost. It is still possible to do
something, small as it is, small as I am. Little conscious as I
am. I wish *this* just now and then do. All right?

: ~~(indistinguishable)~~ *I have been doing things,*

MR. NYLAND: You'll have to talk a little more...better

: ...but I thought perhaps I should *do a little better*
make a little more effort so I *took off* more than I could really
choose *today and* though the feeling I have is an absolute wasted day.

MR. NYLAND: Somewhere in between is the possibility. The
feeling that you haven't done enough, that you ought to do more
because you are grown up, you ought to be able, is good. So,
you give yourself a little bit of a task. Now, in order to
prove to yourself that after all you're not the tail of a donkey
but you are somebody you think too *big a thing (?)* difficult. It is not using
your common sense. You are not using what you really know and in ordinary conditions of life you
would be quite different. You would say yes, this I can do
but that I cannot. If you ask me to type a letter in five minutes
I can do it, I can do it in four and a half, but I cannot do it in
four. You would have no objection to saying that. By this time
you ought to know what your limitations are. This is exactly
the way to find out. Your limitations were you have to watch
the *carriage*. You didn't do it, the day is lost. It isn't
lost. It is a realization that it was too much but as long as
one is sincere, it is important to find out that you cannot do
a thing. One of the first steps toward self-remembering is to

remember in such a way that you realize you cannot self-remember. It is important for you to know what you can do and what you cannot do. If you cannot ~~do~~ that, tomorrow, another day. ^{HAZ IF} ~~part~~ of the day, if you see it go, you say my aim was too high, change it. You see, you must be flexible about that and a person is flexible when it is on the tip of his tongue, ~~that~~ you don't have to dig for it. Each time that you try to talk to yourself, Work should come to the foreground. It should be there. The interest that one has towards it so that it becomes part of one's life, so that it picks oneself up, so that you are... ^{metaphorically} whatever the word is, ^{changed} ~~saved~~ by this Work, wanting to do this and not something else. What we talked about a little while ago. That you have to have and you can have certainly as a feeling.

: I did have a feeling.

MR. NYLAND: Good.

: And I ^{did} ~~should~~ try.

MR. NYLAND: Good.

: But, the quality of it...

MR. NYLAND: Good.

: Was, I think, bad.

MR. NYLAND: All right, tomorrow.

: I tried to do too much in a ^{certain length} ~~short period~~ of time and it just didn't work out because I was trying to remember myself and in many cases there isn't even a memory.

MR. NYLAND: So you find out for yourself - I never told you to do this, by the way - Do simple things. Each time, each group meeting we come to that point - that we are children, we have

to start from the beginning, that each time we must remember I cannot do this or that, I would like to but I cannot, It is too high, I, my arms only are that long and the apple is just a little bit above. I cannot ~~do that~~ ^{reach it.} I have to learn letters before I can make a word, you remember? I have to learn words before I can make a sentence. I have to learn sentences before I can make a content of that and express ~~myself~~ ^{myself}. In this way we are children, we remain children, but we constantly use the same simple bricks to build a house. Even if you could express ideas, you still will use letters. It's the fundamental thing that constantly must come, - Awareness, collectedness, to be free, non-identified. These are fundamentals of work and we must remember them. Now, you try to do a little bit too much. Cut it down while in the process of seeing that you're slipping, change ^{it}, change something. If you realize that after five minutes ~~that you're~~ ^{this is} already too much, you ~~say~~ ^{say} - I'm sorry I was a fool. Why do I continue it. ^A You lose effort and in addition you're disappointed.

: I didn't stop.

MR. NYLAND: I know, but you didn't do it.

: My results were...

MR. NYLAND: What results do you want to talk about.

: Well, I was trying to be Aware from a quarter past seven, every 15 minutes for five minutes until 11:30.

MR. NYLAND: That's much too much. What task is this?

: It was. I got lucid. I visualized myself...

MR. NYLAND: Don't do it, don't do it. Fifteen minutes in

the morning, fifteen minutes at noon, fifteen minutes in the evening. That's all. The rest of the day, you will remember. It'll come to you. You will see certain things particularly when you concentrate on a few ^Cspaces where you really can do with a little bit of expectation, to remind yourself, to be there, not to lose too much of yourself. When you do this, you will see that the rest of the day, exactly like Abdul, he cannot help thinking about it. But the same thing must again be used for something else, when you know how to do that, to be present then when you think, transfer it from into Awareness. It is far better, in that way, then a thousand fold task which is impossible. ~~So~~ So you found out you cannot do it, now tomorrow measure ^{the cloth (?)} ~~it of course~~ according to you. And if tomorrow is not right, the day after tomorrow, until you find it, until you find exactly what is your measure, the amount of energy you have available for what you can do. When you have that, you increase it just that much. You make it a little bit more difficult and to give you an aim which is a little bit more than what you now accomplish because when it's even-even, there is not progress but only that much and not too much. All right.

Now, what is the time now? Do we stop? It's half an hour again. Time flies like... Well

END TAPE

(Tape cuts off)